A SERMON VPON THE VIII. VERSE OF THE I. CHAPTER OF THE ACTS OF THE APOSTLES.

Preach'd

To the Honourable Company of the VIRGINIAN PLANTATION.

13°. *Nouemb.* 1622.

BY

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1622.

Yale

TO THE HONORABLE COMPANY OF THE VIRGINIAN Plantation.

BY your fauours, I had ſome place amongſt you, before: but now I am an Aduenturer; if not to VIRGINIA, yet for VIRGINIA; for, euery man, that Prints, Aduentures. For the Preaching of this Sermon, I was but vnder your Inuitation; my Time was mine owne, and my Medtations mine owne: and I had beene excuſable towards you, if I had turnd that

Time, *and those* Meditations, *to* GODS *seruice, in any other place. But for the* Printing *of this Sermon, I am not onely vnder your* Inuitation, *but vnder your* Commandement; *for, after it was preach'd, it was not mine, but yours, : And therefore, if I gaue it at first, I doe but restore it now. The first was an act of* Loue; *this, of* Iustice; *both which* Vertues, Almighty God *euermore promoue, and exalt in all your proceedings. Amen.*

Your humble Seruant.

in *Christ Iesus*

IOHN DONNE

ACTS 1. 8.

But yee ſhall receiue power, after that the Holy Ghoſt *is come vpon you, and yee ſhall be witneſſes vnto me both in* Ieruſalem, *and in all* Iudea, *and in* Samaria, *and vnto the vttermoſt part of the Earth.*

THere are reckoned in this booke, 22. *Sermons* of the *Apoſtles*; and yet the booke is not called the *Preaching*, but the *Practiſe*, not the *VVords*, but the *Acts* of the *Apoſtles*: and the *Acts* of the *Apoſtles* were to conuay that name of

of *Christ Iesus*, and to propagate his *Gospell*, ouer all the world: Beloued you are *Actors* vpon the same Stage too: the vttermonst part of the Earth are your *Scene*: act ouer the *acts* of the *Apostles*; bee you a light to the *Gentiles*, that sit in darkenesse; be you content to carry him ouer these *Seas*, who dryed vp one *red Sea*, for his first people, and hath powred out another *red Sea*, his owne bloud, for them and vs. When man was fallen, *God* clothed him; made him a Leather Garment; there *God* descended to one occupation; when the time of mans redemption was come, then *God*, as it were, to house him, became a *Carpenters Sonne*; there *God* descended to another occupation. Naturally, without doubt, man would haue beene his own Taylor, and his owne Carpenter; something in these two kinds man would haue done of himselfe, though hee had had no patterne from *God*: but in

in preſeruing man who was fallen, to this redemption, by which he was to be raiſd, in preſeruing man from periſhing, in the Flood, *God* deſcended to a third occupation, to be his *Shipwright* to giue him the modell of a Ship, an *Arke*, and ſo to be the author of that, which man himſelfe in likelihood, would neuer haue thought of, a means to paſſe from *Nation* to *Nation*. Now, as *GOD* taught vs to make cloathes, not onely to cloath our ſelues, but to cloath him in his poore and naked members heere; as *God* taught vs to build houſes, not to houſe our ſelues, but to houſe him, in erecting *Churches*, to his glory: So *God* taught vs to make Ships, not to tranſport our ſelues, but to tranſport him, *That when wee haue receiued power, after that the Holy Ghoſt is come vpon vs, we might be witneſſes vnto him, both in* Ieruſalem, *and in all* Iudæa, *and in* Samaria, *and vnto the vttermoſt parts of the Earth.*

As I ſpeake now principally to them who are concernd in this *Plantation* of *Virginia*, yet there may be diuers in this Congregation, who, though they haue no intereſt in this *Plantation*, yet they may haue benefit and edification, by that which they heare me ſay, ſo *Chriſt* ſpoke the words of this *Text*, principally to the *Apoſtles*, who were preſent and queſtioned him at his *Aſcention*, but they are in their iuſt extention, and due accomodation, appliable to our preſent occation of meeting heere: As *Chriſt* himſelfe is *Alpha*, and *Omega*, ſo firſt, as that hee is laſt too, ſo theſe words which he ſpoke in the *Eaſt*, belong to vs, who are to glorifie him in the *VVeſt*; *That we hauing receiued power, after that the* Holy Ghoſt *is come vpon vs, might be witneſſes vnto him, both in* Ieruſalem, *and in all* Iudea, *and in* Samaria, *and vnto the vttermoſt parts of the Earth.*

The firſt word of the Text is the *Cardi-*

Cardinall word, the word the *hinge* vpon which the whole *Text* turnes; The first word, *But*, is the *But*, that all the rest shoots at. First it is an *excluſiue* word; something the *Apoſtles* had required, which might not bee had; not that; And it is an *incluſiue* word; something *Chriſt* was pleasd to affoord to the *Apoſtles*, which they thought not of; not that, not that which you beat vpon, *But*, but yet, something else, something better then that, you shall haue. That which this but, *excludes*, is that which the *Apoſtles* expresse in the *Verse* immediatly before the *Text*, *a Temporall Kingdome*; *Wilt thou reſtore againe the kindome of Iſrael?* No; not a temporall Kingdome; let not the riches and commodities of this World, be in your contemplation in your aduentures. Or, becauſe they aske more, *Wilt thou now reſtore that?* not yet: If I will giue you riches, and commodities of this world, yet if I doe it not at

firſt, if I doe it not yet, be not you diſcouraged; you ſhall not haue *that*, that is not *Gods* firſt intention; and though that be in Gods intention, to giue it you hereafter, you ſhall not haue it yet; thats the *excluſiue* part; *But*; there enters the *incluſiue*, *You ſhall receiue power, after that the Holy Ghoſt is come vpon you, and you ſhall bee witneſſes vnto mee, both in* Ieruſalem, *and in all* Iudæa, *and in* Samaria, *and vnto the vttermoſt parts of the Earth.* In which ſecond part, we ſhall paſſe by theſe ſteps; *Superueniet Spiritus*, The *holy Ghoſt* ſhall come vpon you, *The Spirit* ſhall witneſſe to *your Spirit*, and rectifie your Conſcience; And then, by that, you ſhall receiue *power*; A new power beſides the power you haue from the *State*, and that power ſhall enable you, to be witneſſes of *Chriſt*, that is, to make his doctrine the more credible, by your teſtimony, when you conforme you ſelues to him, and doe as hee did; and this

wit-

witneſſe you ſhall beare, this conformity you ſhall declare, firſt in *Ieruſalem*, in this *Citie*; And in *Iudæa*, in all the parts of the *Kingdome*; and in *Samaria*, euen amongſt them who are departed from the true worſhip of *God*, the *Papiſts*; and to the vttermoſt part of the Earth, to thoſe poore *Soules*, to whom you are continually ſending. Summarily, If from the *Holy Ghoſt* you haue a good teſtimony in your owne Conſcience, you ſhall be witneſſes for *Chriſt*, that is, as he did, you ſhall giue ſatisfaction to all, to the *Citie*, to the *Countrey*, to the *Calumniating Aduerſary*, and the *Naturals* of the place, to whom you ſhall preſent both *Spirituall* and *Temporall* benefit to. And ſo you haue the *Modell* of the whole frame, and of the partitions; we proceede now to the furniſhing of the particular roomes.

1. *Part.*

FIrſt then, this firſt word, *But*, excludes a temporall Kingdome; the *Apoſtles* had filld themſelues with an expectation, with an ambition of it; but that was not intended them. It was no wonder, that a woman could conceiue ſuch an expectation, and ſuch an ambition, as to haue her two ſonnes ſit at *Chriſts* right hand, and at his left, in his Kingdome, when the *Apoſtles* expected ſuch a Kingdome, as might affoord them honours and preferment vpon Earth. More then once they were in that diſputation, in which *Chriſt* deprehended them, *Which of them ſhould bee the greateſt in his Kingdome.* Neither hath the *Biſhop of Rome*, any thing, wherein he may ſo properly call himſelfe *Apoſtolicall*, as this error of the *Apoſtles*, this their infirmitie, that he is euermore to conuerſant vpon the contempla-

Mat. 20. 20

Mat. 1. 81.

templation of temporall Kingdomes. They did it all the way, when *Christ* was with them, and now at his laſt ſtep, *Cum actu aſcendiſſet*, when *Christ* was not *Aſcending*, but in part *aſcended*, when one foot was vpon the Earth, and the other in the cloud that tooke him vp, they aske him now, wilt thou at this time, reſtore the Kingdome? ſo women put their husbands, and men their fathers, and friends, vpon their torture, at their laſt gaſpe, and make their death-bed a racke to make them ſtretch and encreaſe ioyntures, and portions, and legacies, and ſigne Scedules and Codicils, with their hand, when his hand that preſents them, is ready to cloſe his eyes, that ſhould ſigne them: And when they are vpon the wing for heauen, men tye lead to their feet, and when they are laying hand-faſt vpon *Abrahams* boſome, they muſt pull their hand out of his boſome againe, to obey importunities of men, and ſigne thei

Athanaz.

their papers: ſo vnderminable is the loue of this World, which determines euery minute. *GOD*, as hee is three perſons, hath three Kingdomes; There is *Regnum potentiæ*, The Kingdome of power; and this wee attribute to the *Father*; it is power and prouidence: There is *Regnum gloriæ*, the Kingdome of glorie; this we attribute to the *Sonn* and to his purchaſe; for he is *the King* Mat. 25. 34 that ſhall ſay, *Come ye bleſſed of my Father, inherit the Kingdome prepared for you, from the foundation of the World.* And then betweene theſe three is *Regnum gratiæ*, The kingdome of Grace, and this we attribute to the *Holy Ghoſt*; he takes them, whom the king of power, Almighty *God* hath reſcued from the *Gentiles*, and as the king of grace, Mar. 4. 11. *Hee giues them the knowledge of the miſterie of the kingdome of* GOD, that is, of *future glory*, by ſactifying them with his grace, in his *Church*. The two firſt kingdomes are in this world, but

yet

yet neither of them, are of this world; becauſe both they referre co the kingdome of glory. The kingdome of the *Father*, which is the prouidence of *God*, does but preſerue vs; The kingdome of the *Holy Ghoſt* which is the grace of *God*, does but prepare vs to the kingdome of the *Sonne*, which is the glory of *GOD*; and thats in heauen. And therefore, though to good men, this world be the way to that kingdome, yet this kingdome is not of this world, ſayes Chriſt himſelfe: Though the *Apoſtles* themſelues, as good a *Schoole* as they were bred in, could neuer take out that leſſon, yet that leſſon *Chriſt* giues, and repeates to all, you ſeeke a Temporall kingdome, *But*, ſayes the Text, ſtop there, A kingdome you muſt not haue. Ioh 18.36.

Beloued in him, whoſe kingdome, and Ghoſpell you ſeeke to aduance, in this Plantation, our *Lord* and *Sauiour Chriſt Ieſus*, if you ſeeke to eſtabliſh a

temporall kingdome there, you are not rectified, if you ſeeke to bee *Kings* in either acceptation of the word; To be a *King* ſignifies *Libertie* and *indepency*, and *Supremacie*, to bee vnder no man, and to be a *King* ſignifies *Abundance*, and *Omniſufficiencie*, to neede no man. If thoſe that gouerne there, would eſtabliſh ſuch a gouernment, as ſhould not depend vpon this, or if thoſe that goe thither, propoſe to themſelues an exemption from Lawes, to liue at their libertie, this is to be *Kings*, to deueſt *Allegeance*, to bee vnder no man: and if thoſe that aduenture thither, propoſe to themſelues preſent benefit, and profit, a ſodaine way to bee rich, and an aboundance of all deſirable commodities from thence, this is to be ſufficient of themſelues, and to need no man: and to bee vnder no man and to need no man, are the two acceptations of being *Kings*. Whom liberty drawes to goe, or preſent profit

drawes

drawes to aduenture, are not yet in the right way. O, if you could once bring a *Catechiſme* to bee as good ware amongſt them as a Bugle, as a knife, as a hatchet: O, if you would be as ready to hearken at the returne of a *Ship*, how many *Indians* were conuerted to *Chriſt Ieſus*, as what Trees, or druggs, or Dyes that Ship had brought, then you were in your right way, and not till then; *Libertie* and *Abundance*, are Characters of kingdomes, and a kingdome is excluded in the *Text*; The *Apoſtles* were not to looke for it, in their employment, nor you in this your Plantation.

At leaſt CHRIST expreſſes himſelfe thus farre, in this anſwer, that if he would giue them a kingdome, hee would not giue it them yet. They aske him, *Wilt thou at this time, reſtore the kingdome?* and hee anſwers, *It is not for you to know the times*: whatſoeuer *God* will doe, Man muſt not ap- *Non adhuc.*

appoint him his time. The *Apoſtles* thought of a *kingdome* preſently after *Chriſts* departure; the comming of the *Holy Ghoſt*, who ledd them into all truthes, ſoone deliuer'd them of that error. Other men in fauour of the *Iewes*, interpreting all the propheſies, which are of a *Spirituall kingdome*, the kingdome of the *Goſpell*, (into which, the *Iewes* ſhall be admitted) in a literall ſenſe, haue thought that the *Iewes* ſhall haue, not onely a temporall kingdome in the ſame place, in *Ieruſalem* againe, but becauſe they find that kingdome which is promiſed, (that is the kingdome of the *Goſpeli*) to bee expreſſed in large phraſes, and in an abundant manner, applying all that largeneſſe to a temporall kingdome, they thinke, that the *Iewes* ſhall haue ſuch a kingdome, as ſhall ſwallowe and annihilate all other kingdomes, and bee the ſole *Empire* and *Monarchy* of the world. After this, very great men in the *Church*

vpon

vpon theſe words, of One thouſand yeares after the Reſurrection, haue immagin'd a *Temporall Kingdome* of the *Saints* of *God* heere vpon Earth, before they entred the ioyes of Heauen: and Saint *Auguſtine* himſelfe, had at firſt ſome declinations towards that opinion, though he diſpute powerfully againſt it, after: That there ſhould bee *Sabatiſmus in terris*; that as the world was to laſt Sixe thouſand yeares in troubles, there ſhould be a Seuenth thouſand, in ſuch ioyes as this world could giue.

Apo. 20.

De Ciuitat. Dei 20. 7.

And ſome others, who haue auoided both the *Temporall kingdome* imagin'd by the *Apoſtles*, preſently after the *Aſcention*, And the *Emperiall kingdome* of the *Iewes*, before the *Reſurrection*, And the *Carnall kingdome* of the *Chiliaſts*, the *Millenarians*, after the *Reſurrection*, though they ſpeake of no kingdome, but the true kingdome, the kingdome of glory, yet they erre as much

much in aſsigning a certaine time when that kingdome ſhall beginne, when the ende of this world, when the Reſurrection, when the Iudgement ſhall be. *Non eſt veſtrum noſſe tempora*, ſayes *Chriſt* to his *Apoſtles* then; and leſt it might be thought, that they might know theſe things, when the *Holy Ghoſt* came vpon them, *Chriſt* denies that he himſelfe knew that, as *Man*; and as *Man, Chriſt* knew more, then euer the *Apoſtles* knew. Whatſoeuer therefore *Chriſt* intended to his *Apoſtles* heere, hee would not giue it preſently, *non adhuc*, hee would not binde himſelfe to a certaine time, *Non eſt veſtrum noſſe tempora*, It belongs not to vs to know *Gods* times.

Beloued, vſe goly meanes, and giue *God* his leiſure. You cannot beget a Sonne, and tell the Mother, I will haue this Sonne born within fiue Moneths; nor, when he is borne, ſay, you will haue him paſt daunger of *VVardſhip* with-

within fiue yeares. You cannot ſow your Corne to day, and ſay it ſhall bee aboue ground to morrow, and in my Barne next weeke. Howe ſoone the beſt Husbandman, ſow'd the beſt Seede, in the beſt ground? GOD caſt the promiſe of a *Meſsias*, as the ſeede of all, in Paradiſe; *In Semine Mulieris*; *The Seed of the Woman ſhall bruiſe the Serpents head*; and yet this *Plant* was Foure thouſand yeares after before it appeared; this *Meſsias* Foure thouſand yeares before he came. *GOD* ſhew'd the ground where that ſhould growe, Two thouſand yeares after the Promiſe; in *Abrahams* Family; *In ſemine tuo, In thy Seed all Nations ſhall be bleſſed.* *God* hedgd in this Ground almoſt One thouſand yeares after that; In *Micheas* time, *Et tu Bethlem, Thou Bethlem ſhalt bee the place*; and *God* watered that, and weeded that, refreſhed that dry expectation, with a Succeſsion of *Prophets*; and

yet

yet it was so long before this *expectation of Nations*, this *Messias* came. So GOD promised the *Iewes* a Kingdome,
Gen. 49. in *Iacobs* Prophecie to *Iuda*, *That the Scepter should not depart from his Tribe.*
In Two hundred yeares more, he saies
Deu. 17. 14. no more of it; then he ordaines some institutions for their *King*, when they should haue one. And then it was Foure hundred yeares after that, before they had a *King*. GOD ment from the first howre, to people the whole earth; and *God* could haue made men of clay, as fast as they made Brickes of Clay in *Egypt*; but he began vpon two, and when they had beene mulplying and replenishing the Earth One thousand six hundred yeares, the *Flood* washed all that away, and GOD was almost to begin againe vpon eight persons; and they haue seru'd to people *Earth* and *Heauen* too; Bee not you discouraged, if the Promises which you haue made to your selues,

or

or to others, be not ſo ſoone diſcharg'd; though you ſee not your money, though you ſee not your men, though a *Flood*, a *Flood* of *bloud* haue broken in vpon them, be not diſcouraged. Great Creatures ly long in the wombe; *Lyons* are litterd perfit, but *Beare whelps* lick'd vnto their ſhape; actions which Kings vndertake, are caſt in a mould, they haue their perfection quickly; actions of priuate men, and priuate purſes, require more hammering, and more filing to their perfection. Onely let your principall ende, bee the propagation of the *glorious Goſpell*, and though there bee an *Excluſiue* in the *Text*, GOD does not promiſe you a *Kingdome*, *eaſe*, and *abundance* in all things, and that which he does intend to you, he does not promiſe preſently, yet there is an *Iucluſine* too; not that, *But*, but ſomething equiuolent at leaſt, *But yee ſhall receiue power, after that the Holy Ghoſt is come vpon you, and yee ſhall*

be witneſſes vnto me, both in Ieruſalem, *and in all* Iudæa, *and in* Samaria, *and vnto the vttermoſt parts of the Earth.*

2. Part.

NOw our *Sauiour Chriſt* does not ſay to theſe men, ſince you are ſo importunate you ſhall haue *no Kingdome; now* nor *neuer*; tis, *not yet*? *But*, he does not ſay, you ſhall haue *no kingdome, nor any thing elſe*; tis *not that*; *But*: the importunitie of beggers, ſometimes drawes vs to ſuch a froward anſwer, for this importunitie, I will neuer giue you any thing. Our patterne was not ſo froward; hee gaue them not that, but as good as that. *Samuel* was ſent to ſuperinduct a *King* vpon *Saul*, to annoint a new King. Hee thought his *Commiſsion* had bene determined in *Eliab*, *Surely this is the Lords Annointed.* But the *Lord* ſaid, not he; not

Sed.

1 Sam. 16

nor the next, *Aminadab*; nor the next, *Shammah*; nor none of the next ſeuen; *But*; but yet there is one in the field, keeping ſheepe, annoint him; *Dauid* is he. *Saint Paul* prayed earneſtly, and frequently, to be diſcharged of that *Stimulus Carnis*: *God* ſaies no; *not that*; but *Gratia mea ſufficit*, Thou ſhalt haue grace to ouercome the tentation, though the tentation remaine. *God* ſayes to you, *No Kingdome*, not *eaſe*, not *abundance*; nay *nothing at all yet*; the Plantation ſhall not diſcharge the Charges, not defray it ſelfe yet; but yet already, now at firſt, it ſhall conduce to great vſes; It ſhall redeeme many a wretch from the Iawes of death, from the hands of the Executioner, vpon whom, perchauuce a ſmall fault, or perchance a firſt fault, or perchance a fault heartily and ſincerely repented, perchance no fault, but malice, had otherwiſe caſt a preſent, and ignominious death. It ſhall ſweep your ſtreets, and waſh your dores, from

idle perſons, and the children of idle perſons, and imploy them: and truely, if the whole Countrey were but ſuch a *Bridewell*, to force idle perſons to work, it had a good vſe. But it is already, not onely a *Spleene*, to draine the ill humors of the body, but a *Liuer*, to breed good bloud; already the imployment breeds Marriners; already the place giues eſſayes, nay Fraytes of Marchantable commodities; already it is a marke for the Enuy, and for the ambition of our Enemies; I ſpeake but of our *Doctrinall*, not *Nationall* Enemies; as they are *Papiſts*, they are ſory we haue this Countrey; and ſurely, twenty Lectures in matter of Controuerſie, doe not ſo much vexe them, as one Ship that goes, & ſtrengthens that Plantation. Neither can I recommend it to you, by any better *Retorique* then their malice. They would gladly haue it, and therefore let vs bee glad to hold it.

Thus

Thus then this *Text* proceedes, and gathers vpon you. All that you would haue by this Plantation, you ſhall not haue; *GOD* bindes not himſelfe to meaſures; All that you ſhall haue, you haue not yet; *GOD* bindes not himſelfe to times, but ſomething you ſhall haue; nay, you haue already, ſome great things; and of thoſe that in the *Text* is, *The Holy Ghoſt ſhall come vpon you.* we find the *Holy Ghoſt* to haue come vpon men, foure times in this Booke. Firſt, vpon the *Apoſtles* at *Pentecoſt.* Then, when the whole Congregation was in prayer for the impriſonment of *Peter* and *Iohn.* Againe, when *Peter* preached in *Cornelius* his houſe, the *Holy Ghoſt fell vpon all them that heard him.* And fourthly, when Saint *Paul* laid his hands vpon them, who had beene formerly baptized at *Epheſus.* At the three latter times, it is euident that the *Holy Ghoſt* fell vpon whole and promiſcuous

Spiritus Sanctus.

Acts 2, 1.

4. 31.

10. 44.

19. 6.

Congregations, and not vpon the *Apoſtles* onely : and in the firſt, at *Penteçoſt*, the contrary is not euident ; nay, the Fathers, for the moſt part, that handle that, concurre in that, that the *Holy Ghoſt* fell then vpon the whole Congregation, men and women. The *Holy Ghoſt* fell vpon *Peter* before hee preach'd, and it fell vpon the hearers when he preach'd, and it hath fallen vpon euery one of them, who haue found motions in themſelnes, to propagate the *Goſpell* of *Chriſt Ieſus* by this meanes. The *Sonne of* GOD did not abhorre the *Virgins* wombe, when hee would be made man ; when he was man, he did not diſdaine to ride vpon an *Aſſe* into *Ieruſalem* : the third perſon of the *Trinity*, the *Holy Ghoſt* is as humble as the ſecond, hee refuſes *Nullum vehiculum*, no conueyance, no doore of entrance into you ; whether the example and precedent of other good men, or a probable imagination of future

ture profit, or a willingnes to concurre to the vexation of the Enemie, what collaterall reſpect ſoeuer drew thee in, if now thou art in, thy principall reſpect be the glory of God, that occaſion, whatſoeur it was, was *vehiculum Spiritus Sancti*, that was the Petard, that broke open thy Iron gate, that was the Chariot, by which he entred into thee, and now hee is fallen vpon thee, if thou do not *Depoſe*, (lay aſide all conſideration of profit for euer, neuer to looke for returne) No not *Sepoſe*, (leaue out the conſideration of profit for a time) (for that, and Religion may well conſiſt together,) but if thou doe but *Poſt-poſe* the conſideration of temporall gaine, and ſtudy firſt the aduancement of the *Goſpell* of *Chriſt Ieſus*, the *Holy Ghoſt* is fallen vpon you, for by that, *you receiue power*, ſayes the *Text*.

There is a *Power* rooted in *Nature*, and a *Power* rooted in *Grace*; a power *Poteſtatem.*

power yſſuing from the Law of *Nations*, and a power growing out of the *Goſpell*. In the Law of *Nature* and *Nations*, A Land neuer inhabited, by any, or vtterly derelicted and immemorially abandoned by the former Inhabitants, becomes theirs that wil poſſeſſe it. So alſo is it, if the inhabitants doe not in ſome meaſure fill the Land, ſo as the Land may bring foorth her increaſe for the vſe of men: for as a man does not become proprietary of the Sea, becauſe hee hath two or three Boats, fiſhing in it, ſo neither does a a man become Lord of a maine Continent, becauſe hee hath two or three Cottages in the Skirts thereof. That rule which paſſes through all *Municipal Lawes* in particular States, *Intereſt reipublicæ vt quis re ſua bene vtatur*, *The State muſt take order, that euery man improoue that which he hath, for the beſt aduantage of that State*, paſſes alſo through the Law of *Nations*, which is to all the

the world, as the *Municipall* Law is to a particular State, *Interest mundo*, *The whole world, all Mankinde must take care, that all places be emprou'd, as farre as may be, to the best aduantage of Mankinde in generall.* Againe if the Land be peopled, and cultiuated by the people, and that Land produce in abundance such things, for want whereof their neighbours, or others (being not enemies) perish, the Law of *Nations* may iustifie some force, in seeking, by permutation of other commodities which they neede, to come to some of theirs. Many cases may be put, when not onely *Comerce*, and *Trade*, but *Plantations* in lands, not formerly, our owne, may be lawfull. And for that, *Accepistis potestatem*, you haue your *Commission*, your *Patents*, your *Charters*, your *Seales* from *him*, vpon whose acts, any priuate Subiect, in Ciuill matters, may safely rely. But then, *Accipietis potestatem, You shall receiue power*, sayes the text;

you ſhall, when the *Holy Ghoſt* is come vpon you; that is, when the inſtinct, the influence, the motions of the *Holy Ghoſt* enables your Conſcience to ſay, that your principall ende is not gaine, nor glory, but to gaine Soules to the glory of GOD, this Seales the great Seale, this iuſtifies Iuſtice it ſelfe, this authoriſes Authoritie, and giues power to ſtrength it ſelfe. Let the Conſcience bee vpright, and then *Seales*, and *Patents*, and *Commiſſions* are wings; they aſsiſt him to flye the faſter; let the Conſcience be lame, and diſtorted, and he that goes vpon *Seales*, and *Patents*, and *Commiſſions*, goes vpon weake and feeble crouches. When the *Holy Ghoſt* is come vpon you, your Conſcience rectified, you ſhall haue *Power*, a new power out of that; what to doe? that followes, to bee *witneſſes vnto Chriſt.*

Teſtes. *Infamy* is one of the higheſt puniſhments that the Law inflicts vpon man; for

for it lyes vpon him euen after death: *Infamy* is the worſt puniſhment, and *Inteſtabilitie*, (to be made *inteſtable*) is one of the deepeſt wounds of *infamy*; and then the worſt degree of *inteſtabilitie*, is not to bee beleeued, not to bee admitted to be a witneſſe of any other: he is *Inteſtable* that cannot make a *Teſtament*, not giue his owne goods; and hee *Inteſtable* that can receiue nothing by the *Teſtament* of another; hee is *Inteſtable*, in whoſe behalfe no teſtimony may be accepted; but he is the moſt miſerably *Inteſtable* of all, the moſt deteſtably inteſtable, that diſcredits another man by ſpeaking well of him, and makes him the more ſuſpitious, by his commendations. A *Chriſtian* in profeſsion, that is not a *Chriſtian* in life, is ſo inteſtable ſo, hee diſcredits *Chriſt*, and hardens others againſt him. *Iohn Baptiſt* was more then a *Prophet*, becauſe he was a *Witneſſe* of *Chriſt*; and he was a *Witneſſe*,

becaue hee was like him, he did as hee did, he lead a holy and a religious life; ſo he was a *Witneſſe*. That great and glorious name of *Martyr*, is but a *Witneſſe*. Saint *Stephen* was *Proto-martyr*, *Chriſts* firſt *VVitneſſe*, becauſe hee was the firſt that did as he did, that put on his colours, that drunke of his *Cup*, that was baptiſed with his *Baptiſme*, with his owne bloud: ſo hee was a *VVitneſſe*. To be *Witneſſes* for *Chriſt*, is to be like *Chriſt*; to conforme your ſelues to *Chriſt*; and they in the Text,& you, are to be *witneſſes of Chriſt in* Ieruſalem, *and in all* Iudæa, *and in* Samaria, *and vnto the vttermoſt parts of the Earth*.

Ieruſalem.

Saint *Hierome* notes that *Iohn Baptiſt* was not bid to beare witneſſe in *Ieruſalem*, in the *Citie*, but in the *Wilderneſſe*; he, and none but he: there were but few men to witnes to there; & thoſe few that were, came thither with a good diſpoſition to be wrought vpon there; and there there were fewe

fewe witneſſes to oppoſe *Iohns* Teſtimony, few tentations, few worldly allureméts, few worldly buſineſſes. One was enough for the *Wilderneſſe*; but for *Ieruſalem*, for the *Citie*, where all the excuſes in the *Goſpell* doe alwaies meete, they haue bought commodities, and they muſt vtter them, they haue purchaſed Lands, & they muſt ſtate them, they haue maried Wiues, and they muſt ſtudy them, to the *Citie*, to *Ieruſalem*, *Chriſt* ſends all his *Apoſtles*, and all little inough. Hee hath ſent a great many *Apoſtles*, *Preachers*, to this *Citie*; more then to any other, that I know. *Religious perſons* as they call them, *Cloiſtered Friars* are not ſent to the *Citie*; by their firſt *Canons*, they ſhould not preach abroad: but for thoſe who are to doe that ſeruice, there are more in this *Citie*, then in others, for there are more *Pariſh Churches* heere then in others. Now, beloued, if in this *Citie*, you haue taken away a great part

of the reuenue of the *Preacher*, to your ſelues, take thus much of his labour vpon your ſelues to, as to preach to one another by a holy and exemplar life, and a religious conuerſation. Let thoſe of the *Citie*, who haue intereſt in the Gouernment of this *Plantation*, be *Witneſſes* of *Chriſt* who is *Truth it ſelfe*, to all other *Gouernours* of *Companies*, in all true and iuſt proceedings: that as CHRIST ſaid to them who thought themſelues greateſt, *Except you become as this little Childe*, ſo we may ſay to the *Gouenours* of the greareſt Companies, Except you proceed with the integrity, with the iuſtice, with the cleareneſſe, of your *little Siſter*, this *Plantation*, you doe not take, you doe not follow a good example. This is to beare witneſſe of *Chriſt* in *Ieruſalem*, in the *Citie*, to bee examples of *Truth*, and *Iuſtice*, and *Cleareneſſe*, to others, in, and of this *Citie*.

Iudea. The *Apoſtles* were to do this in *Indæa* too,

too, their ſeruice lay in the *Countrey* as well as in the *Citie*. Birds that are kept in cages may learne ſome Notes, which they ſhould neuer haue ſung in the Woods or Fields; but yet they may forget their naturall Notes too. *Preachers* that binde themſelues alwaies to *Cities* and *Courts*, and *great Auditories*, may learne new Notes; they may become *occaſionall* Preachers, and make the emergent affaires of the time, their *Text*, and the humors of the hearers their *Bible*; but they may looſe their Naturall Notes, both the *ſimplicitie*, and the *boldneſſe* that belongs to the Preaching of the *Goſpell*: both their power vpon lowe vnderſtandings to raiſe them, and vpon high affection to humble them. They may thinke that their errand is but to knocke at the doore, to delight the eare, and not to ſearch the Houſe, to ranſacke the conſcience. *Chriſt* left the *Ninetie and nine* for one Sheepe; populous *Cities* are for the

moſt

moſt part beſt prouided; remoter parts need our labour more, and we ſhould not make ſuch differences. *Yeoman*, and *Labourer*, and *Spinſter*, are diſtinctions vpon Earth; in the Earth, in the graue there is no diſtinction. The *Angell* that ſhall call vs out of that duſt, will not ſtand to ſuruay, who lyes naked, who in a Coffin, who in Wood, who in Lead, who in a fine, who in a courſer Sheet; In that one day of the Reſurrection, there is not a forenoone for Lords to riſe firſt, and an afternoone for meaner perſons to riſe after. *Chriſt* was not whip'd to ſaue Beggars, and crown'd with Thornes to ſaue Kings: he dyed, he ſuffered all, for all; and we whoſe bearing witneſſe of him, is to doe, as hee did, muſt conferre our labours vpon all, vpon *Ieruſalem*, and vpon *Iudæa* too, vpon the *Citie*, and vpon the *Country* too. You, who are his witneſſes too, muſt doe ſo too; preach in your iuſt actions, as to the

Citie

Citie, to the *Countrey* too. Not to Seale vp the ſecrets, and the miſteries of your buſineſſe within the boſome of *Merchants*, and exclude all others: to nouriſh an incompatibility betweene *Merchants* & *Gentlemen*; that *Merchants* ſhall ſay to them in reproach, you haue plaid the *Gentlemen*, and they in equall reproach, you haue playd the *Merchant*; but as *Merchants* growe vp into worſhipfull Families, and worſhipfull Families let fall branches amongſt *Merchants* againe, ſo for this particular Plantation, you may conſider *Citie* and *Countrey* to bee one body, and as you giue example of a iuſt gouernment to other companies in the *Citie*, (thats your bearing witneſſe in *Ieruſalem*,) ſo you may be content to giue reaſons of your proceedings, and account of moneyes leuied, ouer the *Countrey*, for thats your bearing witnes in *Iudæa*.

Samaria.

But the *Apoſtles Dioces* is enlarged, farther then *Ieruſalem*, farther the *Iudæa*, they are carried into *Samaria*; *you muſt beare witneſſe of me in* Samaria. Beloued, when I haue remembred you, who the *Samaritans* were, Men that had not renounced GOD, but mingled other *Gods* with him, Men that had not burnt the Law of GOD, but made Traditions of Men equall to it, you will eaſily gueſſe to whom I apply the name of *Samaritans* now. A *Ieſuit* hath told vs (an ill Intelligencer I confeſſe, but euen his Intelligencer, the *Deuill* himſelfe, ſayes true ſometimes) *Maldonate* ſayes, the *Samaritans* were odious to the *Iewes*, vpon the ſame grounds as *Heretiques* and *Sciſmatiques* to vs; and they, we know were odious to them for mingling falſe *Gods*, and falſe worſhips with the true. And if that be the Caracter of a *Samaritan*, wee knowe who are the *Samaritans*, who the *Heretiques*, who the *Sciſmatiques* of our times,

times. In the higheſt reproach to *Chriſt*, the Iewes ſaid, *Samaritanus es & Dæmonium habes*, *Thou art a Samaritan & haſt a Deuill.* In our iuſt deteſtation of theſe *Men*, we iuſtly faſten both thoſe vpon them. For as they delight in lyes and fill the world with weekely rumors, *Dæmonium habēt*, they haue a *Deuill, quia mendax eſt & pater eius.* As they multiply aſſaſsinats vpon Princes, and Maſſacres vpon people, *Dæmonium habent*, they haue a *Deuill, quia homicida ab initio:* as they toſſe, and tumble, and diſpoſe kingdomes, *Dæmonium habent*, they haue a *Deuill, Omnia hæc dabo* was the Deuils complement: but as they mingle truthes and falſhoods together in Religion, as they carry the word of GOD, and the Traditions of Men, in an euen balance, *Samaritani ſunt*, they are *Samaritanes.* At firſt *Chriſt* forbad his *Apoſtles*, to goe into any Citie of the *Samaritans*: after, they did preach in many of them. Beare witneſſe firſt in

Iohn 8. 44.

Mat. 4. 10.

10. 5.

Acts 8. 25. Ieruſalē, & in Iudæa; giue good ſatisfaction eſpecially to thoſe of the houſhold of the faithfull, in the *Citie* & *Countrey*, but yet ſatisfie euē thoſe *Samaritans* too.

They would be ſatisfied, what Miracles you work in *Virginia*; & what people you haue conuerted to the *Chriſtian Faith*, there. If we could as eaſily cal naturall effects Miracles, or caſuall accidents miracles, or Magical illuſions, miracles, as they do, to make a miraculous drawing of a tooth, a miraculous cutting of a corn, or, as *Iuſtus Baronius* ſaies, when he was conuerted to them, that he was miraculouſly cur'd of the *Cholique*, by ſtooping to kiſſe the *Popes* foot, If we would pile vp Miracles ſo faſt, as *Pope Iohn* 22. did in the Canonization of *Aquinas*, *Tot Miracula confecit, quot determinauit queſtiones*, he wrought as many miracles, as he reſolu'd queſtions, we might find Miracles too. In truth, their greateſt Miracle to me, is, that they find men to beleeue their miracles. If they rely

rely vpon miracles, they imply a confeſſion that they inducе new doctrines; that that is old & receiu'd, needs no miracles; If they require miracles, becauſe, though that be ancient Doctrine, it is newlybroght into thoſe parts, we haue the confeſsion of their Ieſuit, *Acoſta*, that they doe no miracle in thoſe *Indies*, and he aſsignes very good reaſons, why they are not neceſſary, nor to bee expected there. But yet, yet beare witneſſe to theſe *Samaritans*, in the other point; labour to giue them ſatisfaction in the other point of their chardge, What Heathens you haue conuerted to the Faith, which is that which is intended in the next, which is the laſt branch, *You are to be witneſſes vnto me both in* Ieruſalem, *& in all* Iudæa, *& in* Samaria, *and vnto the vttermoſt parts of the Earth.*

Litterally, the *Apoſtles* were to bee ſuch witneſſes for *Chriſt*: were they ſo? did the *Apoſtles* in perſon, preach the *Goſpell*, ouer all the World? I know *Fines terræ.*

that it is not hard to multiply places of the *Fathers*, in confirmation of that opinion, that the *Apoſtles* did actually, and perſonally preach the *Goſpell* in all Nations, in their life. *Chriſt* ſaies, *the*
Mat. 24 14 *Goſpell of the Kingdome ſhall be preach'd in all the World*; and there hee tels the *Apoſtles*, that they ſhall ſee ſomething done, after that; Therefore they ſhall liue to it. So he ſaies to them, *You ſhal*
Mark. 13. 9. *be brought before Rulers and Kings for my ſake*; but the *Goſpell* muſt firſt be publiſhed among all Nations: In one *Euangeliſt* there is the *Commiſſion*; *Preach*
Luk 24. 47 *in my name to all Nations.* And in another, the *Execution* of this *Commiſſion*,
Mar. 16. 20 *And they went and preach'd euery where.* And after the *Apoſtle* certifies, and returnes the execution of this Commiſſi-
Col. 1. 5. on, *The Goſpell is come and bringeth forth fruit to all the world*: and vpon thoſe, and ſuch places, haue ſome of the *Fathers* beene pleaſd, to ground their literall expoſition, of an actuall and perſonall

ſonall preaching of the Apoſtles ouer all the world. But had they dream'd of this world which hath been diſcouer'd ſince, into which, wee diſpute with perplexitie, and intricacy enough, how any men came at firſt, or how any beaſtes, eſpecially ſuch beaſtes as men were not likely to carry, they would neuer haue doubted to haue admitted a *Figure*, in that, *The Goſpell was preached to all the world*; for when *Auguſtus* his Decree went out, *That all the World ſhould bee taxed*, the Decree and the Taxe went not certainly into the *Weſt Indies*: when Saint *Paul* ſayes, *That their Faith was ſpoken of throughout the whole world*, and that *their obedience was come abroad vnto all men*, ſurely the *Weſt Indies* had not heard of the *faith* and the *obedience* of the *Romanes*. But as in *Moſes* time, they call'd the *Mediterranean Sea*, the *great Sea*, becauſe it was the greateſt that thoſe men had then ſeene, ſo in the *Apoſtles*

Luc. 1. 1.

Rom. 1. 8.

16. 19.

poſtles time, they call'd that all the world, which was knowne and traded in then; and in all that, they preach'd the *Goſpell*. So that as *Chriſt* when he ſaid to the *Apoſtles*; *I am with you, vnto the end of the World*, could not intend that of them in perſon, becauſe they did not laſt to the ende of the world, but in a ſucceſsion of Apoſtolike men, ſo when he ſayes, the *Apoſtles* ſhould preach him to all the world, it is of the *Succeſsion* too.

Mar. *vlt. vlt*

Thoſe of our profeſsion that goe, you, that ſend them who goe, doe all an *Apoſtolicall* function. What action ſoeuer, hath in the firſt intention thereof, a purpoſe to propagate the Goſpell of *Chriſt Ieſus*, that is an *Apoſtolicall* action; Before the ende of the world come, before this mortality ſhall put on immortalitie, before the Creature ſhall be deliuered of the bondage of corruption vnder which it groanes, before the Martyrs vnder the Altar ſhall

Rom. 8.

ſhalbe ſilenc'd, before al things ſhal be ſubdued to *Chriſt*, his kingdome perfited, & the laſt Enemy Death deſtroied, the Goſpell muſt be preached to thoſe men to whom ye ſend; to all men; further aud haſten you this bleſſed, this ioyfull, this glorious conſummation of all, and happie revnion of all bodies to their Soules, by preaching the *Goſpell* to thoſe men. Preach to them Doctrinally, preach to thē Practically; Enamore them with your *Iuſtice*, and, (as farre as may conſiſt with your ſecurity) your *Ciuilitie*; but inflame them with your *godlineſſe*, and your *Religion*. Bring them to *loue* and *Reuerence* the name of that *King*, that ſends men to teach them the wayes of *Ciuilitie* in this world, but to *feare* and *adore* the Name of that *King of Kings*, that ſends men to teach them the waies of Religion, for the next world. Thoſe amongſt you, that are old now, ſhall paſſe out of this world with this great comfort, that you con-

tributed to the beginning of that Common Wealth, and of that Church, though they liue not to ſee the groath thereof to perfection: *Apollos* watred, but *Paul* planted; hee that begun the worke, was the greater man. And you that are young now, may liue to ſee the Enemy as much empeach'd by that place, and your friends, yea Children, aſwell accõmodated in that place, as any other. You ſhall haue made this *Iland*, which is but as the *Suburbs* of the old world, a Bridge, a Gallery to the new; to ioyne all to that world that ſhall neuer grow old, the Kingdome of heauen, You ſhall add perſons to this Kingdome, and to the Kingdome of heauen, and adde names to the Bookes of our Chonicles, and to the Booke of Life.

1 Cor. 3. 6.

To end all, as the *Orators* which declaimd in the preſence of the *Roman Emperors*, in their *Panegyriques*, tooke that way to make thoſe *Emperours* ſee, what

they

they were bound to doe, to ſay in theſe publique Orations, that thoſe *Emperors* had done ſo, (for that increaſed the loue of the Subiect to the Prince, to bee ſo tolde, that hee had done thoſe great things, and then it conuayd a Counſell into the Prince to doe them after.) As their way was to procure things to bee done, by ſaying they were done, ſo beloued I haue taken a contrary way: for when I, by way of exhortation, all this while haue ſeem'd to tell youwhat ſhould be done by you, I haue, indeed, but told the Congregation, what hath beene done already: neither do I ſpeake to moue a wheele that ſtood ſtill, but to keepe the wheele in due motion; nor perſwade you to begin, but to continue a good worke, nor propoſe forreigne, but your own Examples, to do ſtill, as you haue done hitherto. For, for that, that which is eſpecially in my contemplation, the conuerſion of the people, as I haue receiu'd, ſo I can giue

this Teſtimony, that of thoſe perſons, who haue ſent in moneys, and conceal'd their names, the greateſt part, almoſt all, haue limited their deuotion, and contribution vpon that point, the propagation of Religion, and the conuerſion of the people; for the building and beautifying of the houſe of GOD, and for the inſtruction and education of their young Children. *Chriſt Ieſus* himſelfe *is yeſterday, and to day, and the ſame for euer.* In the aduancing of his glory, be you ſo to, yeſterday, and to day, and the ſame for euer, here; and hereafter, when time ſhall be no more, no more yeſterday, no more to day, yet for euer and euer, you ſhall enioy that ioy, and that glorie, which no ill accident can attaine to diminiſh, or Eclipſe it.

Prayer.

Prayer.

VVE returne to thee againe, O GOD, with *praiſe* and *prayer*; as for all thy mercies from before minutes began, to this minute, from our Election to this preſent beame of Sanctification which thou haſt ſhed vpon vs now. And more particularly, that thou haſt afforded vs that great dignity, to be, this way, witneſſes of thy Sonne *Chriſt Ieſus*, and inſtruments of his glory. Looke graciouſly, and looke powerfully vpon this body, which thou haſt bene now ſome yeares in building and compacting together, this Plantation. Looke graciouſly vpon the Head of this Body, our *Soueraigne* and bleſſe him with a good diſpoſion to this work, and bleſſe him for that diſpoſition: Looke graciouſly vpon them, who are as the *braine* of this body, thoſe who by his power.

counſell, and aduiſe, and aſsiſt in the Gouernment thereof: bleſſe them with diſpoſition to vnity and concord, and bleſſe them for that diſpoſition: Looke gratiouſly vpon them who are as *Eyes* of this Body, thoſe of the *Clergy*, who haue any intereſt therein: bleſſe them with a diſpoſition to preach there, to pray heere, to exhort euery where for the aduancement thereof, & bleſs them for that diſpoſition. Bleſſe them who are the *Feete* of this body, who goe thither, and the *Hands* of this body, who labour there, and them who are the *Heart* of this bodie, all that are heartily affected, and declare actually that heartineſſe to this action, bleſſe them all with a cheerefull diſpoſition to that, and bleſs them for that diſpoſition. Bleſs it ſo in this calme, that when the tempeſt comes, it may ride it out ſafely; bleſſe it ſo with friends now, that it may ſtand againſt Enemies hereafter; prepare thy ſelfe a glori-

glorious harueſt there, and giue vs leaue to be thy Labourers, That ſo the number of thy *Saints* being fulfilled, wee may with better aſsurance ioyne in that prayer, *Come Lord Ieſus come quickly*, & ſo meet all in that kingdome which the Sonne of GOD hath purchaſed for vs with the ineſtimable price of his incorruptible bloud.

To which glorious Sonne of GOD, &c.

Amen.

FINIS.

Errata.

Page 10. line 14 for Three, read There.
2 l. 2 for Co read To.
20 l. 7 Dele Interrogat.?
29 l. 20 Dele So.
39 l. 11 Dele Yet.

Other errors there are, in miſ-printing, or in tranſpoſing letters, or in miſplacing Citations in the Margin, which will not (I thinke) hinder any willing Reader.